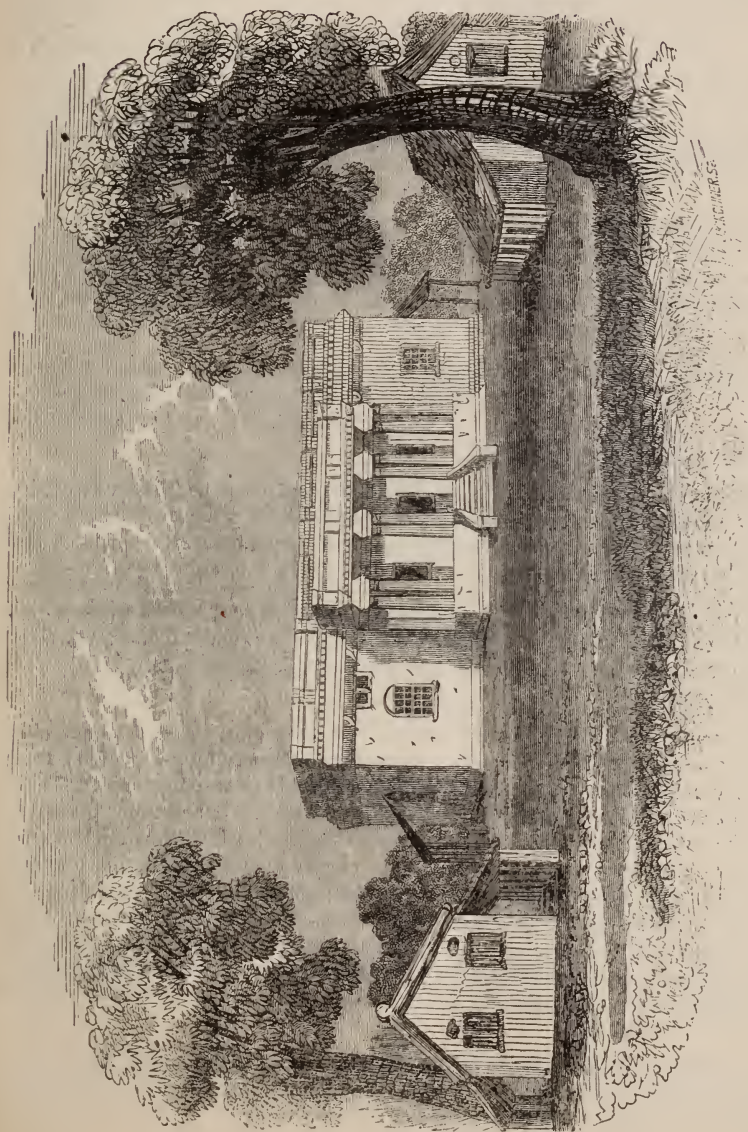






Digitized by the Internet Archive
in 2015

THE
MISSIONARY MAGAZINE
AND
Chronicle.



BANGALORE SEMINARY.

SOUTH OF INDIA. BANGALORE SEMINARY.

AMONG the means required for the advancement of the Gospel in India, the Directors have long regarded the adoption of systematic measures for raising up a native ministry in that country, as an object of essential importance. In harmony with this conviction, the Rev. Edmund Crisp, on returning to Bangalore, in 1840, was instructed to attempt the formation of a Seminary at that station, for the express purpose of preparing native youths of piety and talent to engage in the great work of evangelisation among their idolatrous countrymen; and, only a few months after his arrival, he succeeded, through divine favour, in commencing the operations of the Institution with a number of promising students in the Tamil language. The reception of students in the Canarese and Teloogoo languages, as originally designed, was of necessity deferred, in consequence of the deeply-deplored death of the Rev. John Reid, who had been appointed to act as the colleague of Mr. Crisp in this most important undertaking.

In conformity to the original plan of instruction, the attention of the students has been chiefly directed to systematic theology, careful analysis of Scripture, plans and skeletons of sermons, and essays on various biblical topics. These compositions frequently indicate a pleasing acquaintance with divine truth, and hold out considerable promise of future efficiency.

The theological course of instruction includes lectures on the several books of sacred writ; on the national peculiarities, civil institutions, and religious observances, of the Jews; and on the proofs of the divine authority of the New Testament; with other kindred subjects.

In addition to the grammatical study of their own language, the students are directed to the acquisition of English, in the hope that they will gain a sufficient knowledge of it to give them access to its accumulated, diversified, and invaluable stores of information.

The daily engagements of the students are opened and closed with prayer, agreeably to the constant aim of their esteemed tutor to render the intervals they spend in study, seasons of practical and devotional advantage, as well as of intellectual profit.

In September last, the Institution contained eight pupils, seven of whom, after a public examination held on the first of that month, were fully accepted: their moral conduct, and progress in study, had given decided encouragement. These students are severally supported through means of special benefactions presented from time to time by friends of the Society in England, whose generous support could not be bestowed upon an object more closely connected with the interests of Christianity in India, or more replete with promise to their future extension and supremacy. The number of pupils might easily be increased if less care were taken as to the moral character of those who are received; but it is a fixed rule of the Institution, that decided and acknowledged piety shall be an indispensable term of admission. The sum of 10*l.*, or 12*l.*, is found adequate to the support of a student for one year.

The engraving in our present number affords a view of the edifice erected and employed for the general purposes of the Seminary; together with two smaller buildings, used by the pupils as places of separate study.

FRENCH AGGRESSIONS UPON TAHITI.

By recent communications from Tahiti, the Directors are deeply distressed to learn that the French have continued to pursue the flagrant system of usurpation and violence, which, on former occasions, they have been constrained to reprobate. In presenting the appended statements on this subject, they assure the friends of the Society throughout the country, upon whose earnest and active sympathy they rely, that the arbitrary and outrageous proceedings, now to be detailed, have filled their minds with mingled feelings of sorrow and indignation; and that they will leave no measures within their power unemployed for the removal of the fearful calamities with which the Society's Missions in Tahiti, and prospectively throughout Polynesia, are now threatened.

Since the Autumn of 1838, no less than four French ships of war have visited Tahiti; and from the arbitrary proceedings adopted by their commanders on all, and especially on the last of these occasions, the intentions of the government in whose name these outrages are committed are no longer doubtful. The occasion of these proceedings was briefly as follows:—

On the 21st of November, 1836, a small vessel from Gambier's Island, brought to Tahiti, two Roman Catholic priests, natives of France. They did not land at the usual anchorage, but on the opposite side of the island. This proceeding being in contravention of a long established law of the island, that "no master or commander of a vessel is allowed to land any passenger without special permission from the Queen and Governors," the strangers were desired to leave the island; and upon their obstinate refusal, they were conveyed back to their vessel, *without the slightest injury either to their persons or property.*

On the 30th of August, 1838, the *Venus*, 64-gun frigate, commanded by Capt. (now Admiral) A. Dupetit Thouars, arrived off Tahiti, and her Captain demanded that the Queen should apologize, and pay down 2,000 dollars, as an indemnification to the Priests for the ill treatment and losses they had sustained; and threatened, in case of refusal, that hostilities would be immediately commenced. As it was impossible for the native Government to raise the sum demanded in the short space of twenty-four hours; in order to save the islands from the horrors of war, two or three foreign residents kindly advanced that amount, and the Queen wrote a letter of apology, thus extorted at the mouth of the cannon.

In April, 1839, the *Artemise*, another French frigate, arrived at Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, for repair. This occupied nearly three months; and during the whole of that period, the most valuable assistance was rendered by the natives in accomplishing the work. These acts of kindness and hospitality the Commodore repaid, by obliging the Queen to abrogate the law which excluded Papists from settling on the island, under the threat of landing 500 men for the purpose of establishing a new government. From this period the Catholic Missionaries have been free to settle on the island.

These tyrannical proceedings were followed, on the 11th of May, 1842, by the visit of the French ship of war, *L'Aube*, a corvet of 24 guns, under the command of Capt. Dubuset. On this occasion the Queen was subjected to the humiliation of disbanding her police force, at the command of the Captain, because, in the performance of their duty, they had put the commander of a French whaler into confinement for *drunkenness and riot.*

The latest aggression of which we have been informed, and to which we chiefly desire to direct attention, as meriting the strongest reprobation of every just and benevolent mind, and demanding, at the same time, the most prompt and vigorous interference, is stated in the following passages of a letter, dated Sept. 7, 1842, received only a few days since from

a Correspondent at Tahiti, on whose integrity, judgment, and accuracy, we can place the utmost reliance:—

"On the 1st of September, 1842, the French frigate of war, 60 guns, the *Reine Blanche*, Admiral A. Dupetit Thouars, arrived at Papeete, in this island. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the Queen, who was staying at Eimeo (*daily expecting confinement*), and also to the principal Chiefs, requesting them to come to Papeete, that the Admiral might pay his respects to them; and, in consequence, all understood that his errand was of a friendly character.

"On the 8th, the principal chiefs arrived and dined on board with the Admiral; and, upon the same day, we had the first intimation that a meeting was to be held between the Chiefs and the French. The same evening the British vice-consul and the American consul received an official document from the ship, stating that differences existed between the Tahitian and the French governments which would probably lead to hostilities, and all British and American subjects were therefore warned to take means for securing their persons and property. Early on the following morning, we learned from Mure, the chief speaker, that the *expected meeting had been anticipated by a secret one held during the night between four principal Chiefs and the French*. At this Meeting a document was signed by the four Chiefs, of which the following is a literal translation.

"To the Admiral A. Dupetit Thouars.—Because we are not able to govern in our own kingdom in the present circumstances, so as to harmonise with foreign governments: lest our land, our kingdom, and our liberty, should become that of another, we, whose names are written below, viz.: the Queen and principal Chiefs of Tahiti, write to you to ask that the shadow of the King of the French may be thrown over us, on the following conditions:—

"1st, That the title and the government of the Queen, and the authority also of the principal Chiefs, remain in themselves, over their people.

"2nd, That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding upon her subjects.

"3rd, That the lands of the Queen and all her people shall remain in their own hands, and all discussions about lands shall be among themselves: foreigners shall not interfere.

"4th, That every man shall follow that religion which accords with his own desire: no one shall influence him in his thoughts towards God.

"5th, That the places of worship belonging to the English Missionaries, which are now known, shall remain unmolested; and the British Missionaries shall continue to perform the duties of their office.

"6th, Persons of all other persuasions shall be entitled to equal privileges.

"On these conditions, if agreeable, the Queen and Chiefs solicit the protection of the King of the French. The affairs concerning foreign governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government, such as port regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

{	RAIATA, Speaker to the Queen.	
{	UTAMI,	} Principal Chiefs.
{	HITOTI,	
{	TATI,	

"The 9th was a day of painful suspense. The Queen's consent was not yet obtained. The Admiral demanded her signature, or 10,000 dollars for injuries alleged: if neither signature nor money was yielded in twenty-four hours, he declared his intention of planting the French flag and firing his guns; thus formally taking the Island and making his own conditions. All saw that the islands were virtually taken, and of two evils it was thought best to choose the least. The Queen signed just one hour before the firing was to commence. Proclamations are now issued, of which one clause states, 'That any person, who shall either in word or deed prejudice the Tahitian people against the French Government, shall be banished.' A supreme Council of three Frenchmen is appointed. Beyond them there is no appeal but to the King of the French. Universal liberty is proclaimed to Protestant ministers, priests, or any others, who choose to teach. Feasts have been given, and plays have been acted. The priests are building a large brick house, and are preparing to erect a cathedral. What the result will be, God only knows! Now come the times of searching and sifting. Oh that there may be found some wheat among the chaff!"

Since the arrival of the intelligence in France, the public journals of that country have teemed with the most glowing and gratulatory accounts of the annexation of the Society

Islands, including Tahiti, to the French crown. In these papers it is stated that the act of cession, on the part of the Queen and Chiefs of Tahiti, was purely spontaneous and unsought, and that the naval commander, Dupetit Thouars, in taking possession of the Islands, only complied with their earnest solicitations to be admitted to the enjoyment of French protection. A few words will be sufficient to expose the gross and absurd misrepresentations involved in these statements.

The nocturnal meeting, at which this compulsory and deceitful treaty was made, was held without the knowledge of the Queen, and was utterly at variance with her supreme right and authority: accordingly she manifested the utmost reluctance, and refused to sign. "But," as our informant states, "the French Admiral demanded her signature, or a fine of 10,000 dollars; and if neither signature nor money were given in twenty-four hours, he declared his intention of planting the French flag, and firing his guns; thus formally taking the islands, and making his own conditions. All saw that the islands were virtually taken: of two evils it was thought best to choose the least, and the Queen signed just one hour before the firing was to commence."

It will be seen that the French Commander attempts to cover his treacherous and arbitrary conduct in yielding to the request of the Chiefs that the island should be placed under French protection, "because they were not able to govern in their own kingdom in the present circumstances, so as to harmonise with foreign governments," and "lest their land, their kingdom, and their liberty, should become that of another." But this language is at variance with the whole case. The Chiefs would not have visited the French Commander, unless he had commanded their attendance, and no danger to their liberties and government ever arose, or was even apprehended from any power but the arms of France. The fact, also, that these proceedings were conducted clandestinely, at midnight, without the knowledge of the Sovereign, and by foreigners with whose language the natives were entirely unacquainted, must produce the conviction that the conduct of the Tahitian Chiefs was the result of terror and constraint, or of motives excited by secret and unworthy means.

It might be inferred from the articles of the agreement, that it was honourably intended to secure the civil and religious rights both of the natives and foreigners; but these, especially as it respects the latter, are neutralized by the last clause,—“The affairs concerning Foreign Governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government.”

In accordance with the insidious and dangerous power thus obtained, “a supreme council of three Frenchmen is appointed. Proclamations are now issued, in one of which it is declared ‘that any person who shall either in deed or word prejudice the Tahitian people against the French Government shall be banished:’” thus placing the liberty of every Englishman on the island at the mercy of these unprincipled and lawless men.

SPECIAL PRAYER FOR TAHITI.

WHILE the Directors will promptly adopt all practicable measures to defeat the base designs of French oppressors, whose acts, in this instance, have been influenced by the Jesuit Missionaries, they most earnestly entreat the friends of the Society, and of Christian Missions in general, to implore the special grace and overruling providence of God, to render these efforts effectual, and to frustrate the evil designs of wicked men. To aid this object, they respectfully and urgently recommend that, ON THE FIRST MONDAY OF THE PRESENT MONTH, THE CAUSE OF CHRISTIAN MISSIONS IN TAHITI SHOULD BE THE SPECIAL OBJECT OF FERVENT AND UNITED PRAYER.

PROSPECTS OF NATIVE FEMALE EDUCATION.

WE learn from the Bombay papers that a Parsee gentleman has confided his daughter to the care of a Christian lady for educational purposes. Such an act cannot be too highly applauded, and we do sincerely trust he will be but one of many who will avail themselves of the devoted zeal of the many educated Christian ladies who are prepared to afford to the higher orders of native females the benefits of an enlightened education. On this side of India we believe there is scarcely an instance of the kind: notwithstanding the advance of education amongst the male part of the community, we know of none who have yet had courage enough to commit the education of their daughters to the keeping of devoted, intelligent, and educated Christian ladies. The argument which has hitherto been employed to fence off more enlarged efforts in the

work of female education has been, Educate the *men*. The men are, at least many of them, educated; but what have they done, or what are they doing, for the education of the female portion of the community? We call upon our native contemporaries to move in this matter, to rise above the petty prejudices of their subscribers, and to endeavour to lead the way in this, one of the principal means for the reformation of India. Educate and elevate the females, and the men will necessarily and inevitably be raised to their proper position in society; but if you allow the women of India to remain ignorant and depressed, the men, be they ever so educated, must and will still grovel in the dust. May the example of the Parsee gentleman find many imitators in the Hindoo community throughout India!—*Calcutta Christian Advocate*.

MAY MEETING IN THE SAMOAS.

(Extract of a letter from the Rev. Thomas Slatyer, Tutuila.)

Deep impression produced by a Missionary sermon.

MAY 26, 1842.—To-day we held our May meeting. The whole island, so far as it is "*lotu*," was convened on the occasion, at Leone. We deferred commencing the meeting for some little time, on account of the heavy rains in the early morning. I made arrangements previously with Teava, to hold a meeting in the great house, with the multitude that could not get into the chapel, which was far too small, though 1,200 or 1,300 were crowded into it. The text from which I preached was, "And I, if I be lifted up, will draw all men unto me." A delightful earnestness of attention was manifested; marks of deep feeling were observable in many; and the countenances of some of the more devoted of the teachers seemed to say, "Here am I, send me to erect the standard of his blessed Cross." To myself, and I trust to all, it was a deeply interesting occasion.

Offerings for the spread of the Gospel.

After the service the people dispersed; and, according to Samoan fashion, prepared and partook of their repast, during which several short speeches were made, referring chiefly to the subject on which their attention had been engaged. We now perceived that we could not do more to-day than collect the contributions, such being a work of time, and requiring to be done in an orderly manner. We now proceeded to the great house, to receive the offerings: the plan was for each village and town to come separately and in order; we receiving their parcels of arrow-root, and packing them on

one side to make room for the next. It was highly gratifying to see the families, consisting of old and young, down to quite little children, bringing their arrow-root to the treasury of the Lord. At length the multitude having brought their offerings, the church-members agreeably surprised us by approaching, each with his or her parcel of arrow-root, larger by half than the parcels generally brought; and, in addition, many of them bore baskets beautifully worked with siapo, and fine mats.

I was affected by the manner in which they offered these tributes of their gratitude, their countenances seeming to say, "Ah! Lord, what is this mite to thy infinite love?" The fact that they had so far exceeded others in their contributions, led me to think that they felt, that, having had much forgiven, they owed much. What would be the result, if the spontaneous plan of these poor Samoan Christians were universally acted upon by the Church, and the amount of contributions presented by all Christians united in church-fellowship, at least doubled that of those not in the church? Would not the result be a more speedy approach to the contemplated 100,000l.?

The collection of contributions having ended, I addressed a few words to the people. I could not but hope that this day, so encouraging to us all, might bear its share of influence, though but small, in advancing the object for which Jesus died and reigns above. The quantity of arrow-root collected was, on weighing, found to be 1,522 lbs.

Gratifying character of the public meeting.

On the following morning we assembled at seven o'clock, to hold the public meeting; that is, a meeting for speeches. The chapel was, as the day before, densely crowded within, and, in addition, on every side without; all appeared deeply interested in the object of the meeting. After singing and prayer, I opened with a short address, pointing out the leading objects of our assembling together, and expressed my hope that the speakers, whoever they might be, would endeavour to stir us up in this glorious work. Our plan is not to appoint and announce speakers, but to leave it to those who may feel induced to stand up; but, though thus left open, none but persons of moral character and influence ventured to address the auditory. I can only generally say, the speeches were character-

ised by great earnestness; some by no mean degree of thought; and occasionally deep feeling vented itself in tears on the utterance by some of the speakers of affecting sentiments, while the countenances of all bespoke deep interest in the proceedings of the morning. On the whole it was a most cheering meeting—felt so I believe by all. The speakers were eight in number, teachers and converted Chiefs mostly, and the meeting lasted about three hours, without any apparent diminution of interest. Afterwards the people dispersed to all parts of the island, having, I trust, been truly benefited by the services they had attended. Subsequently to the May meeting, we were favoured with seasons of more than usual solemnity, when the Word seemed to take a still deeper hold of the minds of the people.

DEATH OF THE NATIVE CHIEF MALIETOA.

(From Rev. C. Hardie, Savaii, Feb. 9, 1842.)

Natural character of the Chief.

When we arrived at Samoa, in June, 1836, we found Malietoa and several of the members of his family at Sagana, on Upolu, living with the people of that place, who adhered to him as their Chief. He made Sagana his principal residence up to his last illness. But he frequently visited Sapapalii, and made short stays. These visits were more frequent and protracted during the early part of the mission. He was always very friendly towards us, and frequently loaded us with the most extravagant flattery. His love of power, and his desire to be and to appear great, were excessive. So far as mere talking is valuable, he would dispense his favours, and dispose of the property and services of others, in the most liberal and lordly manner. For instance, pointing to the boundary of his land, he would say to me, "All this land is yours—you may do with it as you please. If you want work done, you have only to tell the people to do it; if you want food, tell them to bring it; if you want fish, you have only to say the word, and they shall be brought." These things, I could easily perceive, were not at his disposal; and, while I thanked him for his good wishes and kind attentions, I gave him to understand that my desire in coming among them was not to obtain land, or exact unnecessary and unwilling labour from the people, but to live among them on terms of mutual kindness, and to labour for their present, but especially for their eternal good.

His temporary opposition to the Gospel.

As the word of God obtained influence

among the people, his visits were less frequent and protracted—evidently showing that his mind was disaffected to its spirituality and its claims. When his family in Sapapalii embraced the gospel, and made a decided stand against the wicked customs and practices of their former ignorance, he was exasperated, and used every means that either cunning or intimidation could devise, to bring them to compliance with his ambitious and wicked desires. But it was all in vain. They stood out manfully against what they were taught was fatally injurious to his and their own spiritual interests, and several instances of their patient endurance of mockery and threatening, and their opposition to the obscene and brutalizing practices of heathenism, might be furnished.

Serious impressions under affliction.

Malietoa regarded his last illness as a visitation from God on account of his sins, and mentioned particularly his evil-speaking against me, for he regarded me as the person who had influenced his family not to comply with his sinful wishes. His weakness increasing, and there being no hope of his recovery, he was brought, according to the custom of Samoa, from Sagana to Sapapalii, his own land, to die there. On his arrival, I visited him. He was extremely weak. I spoke kindly but faithfully to him. He made little reply, for he was unable. Several times I gave him medicine, by which he partially recovered, and was able to go out a little. But his weakness ultimately increased, and he was confined to his bed, where I had frequent opportunities of conversing with him, and exhorting him, as a

great sinner, to repent and believe in the Lord Jesus.

Conduct in the prospect of death.

His brother Taimalelagi, and other church members belonging to his family, frequently conversed and prayed with him. He confessed he had been a great sinner, encouraged them to tell him wherein he was wrong, and said he wished to give up all evil, and seek salvation through Jesus. When he thought his end was approaching, he put away all his wives (of whom he then had four) except one, assembled his family, and distributed among them his titles and property. His family and adherents, and many others, came from all parts of Savaii, Manono, and Upolu, to visit him in his sickness, bringing presents with them. Excepting those who had embraced the gospel, they would all have crowded into the house of the dying Chief, and, as is the custom in Samoa, have filled his ears with vile speeches, and loaded him with fulsome and extravagant flattery, for the most part in order to obtain property either then or at his decease. This, however, was positively prohibited by his family and the leading persons of the land. Only one or two persons from each place were permitted to enter the house. These were either Chiefs or heads of families.

Death of the Chief.

A few days after this meeting, Talavau came to me in great haste, and said his father was dying. I hastened to his house, and found the aged Chief lying quite motionless, and breathing at long intervals, evidently quite insensible to all around him. I gazed upon him for a few moments, and then addressed his sorrowing family on the solemnity of death, and the necessity of a speedy preparation for it by repentance, and faith in the Son of God! I reminded them that their dying relative had requested me to dissuade them from following his evil example, and exhort them to attend to the word of God. All were solemnised, and some of them wept much. I then knelt down and prayed with them,—but the ears of the aged Chief no more heard the voice of prayer and friendship—his hand no more returned affection's pressure—his eyes were closed to human sympathy—life gently stole away, imperceptibly and without a struggle. So ended the mortal life of Malietoa, on May 11, 1841. That he died a true penitent and believer in Jesus Christ, I can hardly believe. His case is with God, and there we leave it—to be revealed in another world.

Interment of the Chief according to Christian custom—Former mode of burial in Samoa.

His mortal remains were put in a properly

made coffin, and respectfully interred on his own land in Sapapalii. A square of stones, twenty feet long, by ten feet broad, neatly built, and raised about three feet, marks the place. No heathen customs obtruded their wild, unhallowed, and revolting ceremonies on the solemnities of his sepulture. The dead was solemnly committed to his kindred dust, and the living were admonished and exhorted to prepare for the solemn change, which must leave them either in endless happiness or woe. But for the gospel of Jesus, the body of the departed Chief would, immediately on his death, have been placed on a frame-work of wood, and two or three women with it, and carried through the different lands on the shoulders of the people; as the ungovernable multitude, shouting and wailing hideously, beating their heads with stones and clubs, or wildly brandishing their war-instruments, and hurling their spears, strove incessantly who should carry him. The body would have then been placed in a piece of scooped wood, and kept in the house till completely putrefied. There it would have been attended for many days by females compassionating the dead, and either abstaining from food altogether, or being fed by others—feeding themselves being a sacred prohibition.

It was also customary, on such occasions, for the different lands to divide into parties, and successively join in single combat with the root of the cocoa-nut tree, frequently inflicting serious injury on each other, and sometimes death. Another custom was, on the death of a Chief, for his family to collect property to be distributed among his adherents and others, who, in order to obtain it, lavished their lying and extravagant praises and blasphemous flatteries on the departed Chief—the whole affair being connected with many other great and glaring evils, inimical alike to the present and future happiness of the parties concerned.

But none of these things attended the death of Malietoa. The crowds who came from different parts on the occasion did all they could to oppose the gospel, and to induce its converts to compliance with former heathen customs, but they departed completely disappointed, and sufficiently angry with the gospel and the missionary. Some of the most persevering opposers, however, were heard to say, "It is no use to oppose the word of God any more, for it has triumphed; and we, who have hitherto raised our proud heads like the towering cocoa-nut tree on the beach, but whose roots are incessantly being loosened by the waves till it falls prostrate, will also be brought down by the power of God." Indeed the influence of this firm stand made by the church and people here in favour of the gospel, has been very beneficial, salutary,

and extensive. These facts may serve to show some of the evils of heathenism which stand in the way of the gospel, and

also something of the temptations, difficulties, and opposition with which converts have still to contend.

SOUTH AFRICA.

STATE AND PROGRESS OF THE KURUMAN MISSION.

(From Rev. David Livingston, July 18, 1842.)

General estimate of the work.

A PERIOD of twelve months has nearly elapsed since my arrival in the country of the Bechuanas; and though, during that time, ample opportunities have been afforded me for ascertaining the real state of this Mission, I have not until now felt it my duty to make any definite statement to the Directors respecting the amount of good which, by the Divine blessing on the devoted labours of the Missionaries, has been effected among the Bechuanas.

Until lately, too, I was not fully aware of the proper point from which to view the improvement which has taken place. We must not only be conversant with the present condition of the Bechuana converts, but we must be intimately acquainted with other tribes sunk low in the same depths of degradation from which the former have been raised, before we can appreciate the magnitude of the change. On my arrival from England, the condition of the converts presented to me many features of pleasing interest. But not until after I had visited the tribes in the interior—the facsimiles of what these converts were—was I able to see, in all their greatness, the wonderful works of the Lord. The contrast between their former and present state is most striking, and it forces on my mind with greater power than ever the conviction, that the Gospel has lost none of its pristine efficacy. It is still, thanks be to the Lord! the power of God unto salvation; and the evidences of that power which I am now witnessing, will, I believe, make me cherish higher ideas than ever of the efficacy of the instrument with which we are intrusted for turning the nations to God.

Extent and growth of spiritual religion.

The number of those who give good evidence of a decided change of heart, when compared with the amount of population on the station, is very great; and we are delighted to behold, from time to time, large additions made to it; including many whom we scarcely expected to see made trophies of grace. These accessions comprise not only the young and vigorous; but the old and grey-headed, whose hearts had been subjected to a long course of induration, have also come forward professing their determination to devote

even their eleventh hour to the service of Him who died for them. The Lord is, indeed, doing great things amongst us, and our hearts rejoice in the works of His hands. I can the more freely bear testimony to the mighty effects which have followed and do still follow the faithful labours of my elder brethren in this place, as my instrumentality has in no way contributed to the result; and, from my knowledge of the character of Mr. Hamilton and Mr. Edwards, I believe, in their communication to the Directors, they must always have kept considerably within what they might have said of the progress of the cause of Christ through their instrumentality.

Actual and probable results of infant education.

One of the most pleasant features of the Mission is the progress made by the children in the infant school, under Mrs. Edwards. Formed and carried on from its commencement almost entirely by herself, it shows what an amount of influence may be exerted over a country by the devotedness of a single individual. The parents form a great contrast with their fellow-countrymen still in darkness, and it is nearly as great between them and their children. Indeed the intelligent expression of countenance visible even to strangers, and their amount of knowledge, would almost lead one to fancy they belonged to another species; and I have no hesitation in asserting that, if the efficient tuition of their instructress is continued to them, there will be as much difference between the intellectual development of children and parents, as we see between the physical development of our agricultural and town population in England. I look to the infant-school with peculiar satisfaction, for it furnishes me with the hope that many with hearts embued by piety, and minds capable of being stored with knowledge, will spring up from it, and go forth to make known in distant regions the unsearchable riches of Christ.

It is with much pleasure I thus bear my humble testimony to the efficiency of the brethren who have preceded me in this part of the Missionary field, and while I magnify the grace manifested both in and through them, I pray to be enabled to walk

with humility and zeal in their footsteps. May the same power which supported them, ever uphold and cause me to be faithful!

Growth of the church in Christian graces.

The church is in a most flourishing condition, and though there are still some points in the character of the converts which require the exercise of charity and forbearance in us, a visible improvement is going on. It is not a *stand-still* church. It is making progress against the world, and, in several instances, the truth has be-

gun to prevail over their selfish national character. Of this I have had a cheering illustration in the conduct, upon a late occasion, of the person who guided my wagon into the interior on one of my journeys, for when I paid him eighteen dollars as wages, he immediately laid down twelve of them as his subscription to the Auxiliary Missionary Society. May the Holy Spirit be poured out on us more abundantly, so that the spirit of benevolence may be increased, and all the dark places of the interior may soon feel its blessed effects!

MISSIONARY LABOURS IN THE BECHUANA COUNTRY.

(From Rev. D. Livingston, Kuruman, July 3, 1842.)

Singular situation of a native town.

AFTER leaving the Bamangwato, I proceeded on a visit to the Bakaa tribe. These people live on a very high range of dark coloured, naked basaltic rocks, which lie close upon the right nearly the whole way from the Bamangwato. When we arrived opposite the part where the villages are built, we turned suddenly round, and began to ascend by a narrow ravine, or rather cleft in the rock, down which there rushes a large stream of water. By this path we attain an elevation of three or four hundred feet above the valley, and enter a flat area covered with trees; bare rocks rising up perpendicularly on all sides, except at the narrow doorway by which we enter. Directly in front, the rocks rise nearly 700 feet high; and on the top of them we now perceive, perched like eagles' nests, the little huts of the Bakaa. We began to climb aloft towards them, and frequently looked upward, expecting every moment to see a crowd of natives gazing down upon us, and waiting our arrival. But we ascended in silence, and when on the top, although so near the houses, we gazed around on the strange scene, with no one to disturb our emotions. Conscience was at work amongst the people, as I shall presently explain.

Security of the tribe against external danger.

We found that the curious and deep basin, from which we had ascended, was but one of a great number all similarly formed: some were as large as Finsbury Circus, others of smaller dimensions; and the rocks, as a whole, presented the most singular appearance I ever beheld, strongly resembling the pews of a church on a gigantic scale. They are rent and split in every direction, and their sides are covered by huge angular blocks which have slipped down only a short distance from the places

whence they had been detached. In rolling, or rather sliding downwards, they have impinged, in some places, on each other and the rocks below, where considerable rents run into the body of the rock; thus forming considerable cavities, which are used by the Bakaa as retreats when in danger from their enemies.

The cavern that I entered, received, on one occasion, nearly all the inhabitants of a village, and the powerful Chief Masilikatsi was completely foiled in his attempts to destroy them. None of his people could gain admission, for the entrance has to be performed in a crawling attitude, and when once in, a dozen men could stand and defend the passage against the ingress of one individual, and he so situated. The attempts of the enemy to suffocate them were also in vain, for the rents in the rock are so numerous, that the Bakaa breathed with freedom notwithstanding the smoke.

Power of conscience among the heathen.

These people have a bad name among all the other tribes, and I believe they fully deserve it; for a few years ago, it is said, they destroyed, by poisoning both his water and food, the second white man that ever visited them. He was a trader, and when he, with two of his people, fell victims to the treachery of the Bakaa, a fourth still lingered under the effects of the poison; but they put a leathern thong round his neck and finished him. They burned the wagons for the sake of the iron-work, and devoured the oxen.

As I happened to be the first European who had visited them since this deed of darkness, their consciences loudly accused them; and when I came into the town, the whole of them fled my presence, except the Chief and two attendants. These were in the usual place of meeting, and in their faces they had evident signs of perturbation, such as I never saw in black countenances

before; nothing that I could do, by my efforts to appear perfectly at ease, squatting down at the same time among them, could remove their almost ludicrous expression of fear, until a dish of porridge was cooked. When they saw me partake of this without distrust, the act seemed to excite their confidence; but my lying down to sleep, in consequence of the fatigue of my long walk, seemed to have the full effect I desired, and they soon came round me in considerable numbers.

There seemed to be something horrid in the appearance of these people; but the impression on my mind may probably be accounted for by the fact, that I saw as ornaments round their necks, pieces of gun locks, tin jugs, &c.; and one had a piece of sail cloth round his head, all of which I felt sure must have been taken from the wagon of the unfortunate trader. They, however, during the few days of my stay with them, treated me with kindness; and I had more than ordinary pleasure in telling these murderers, of the precious "blood which cleanseth from all sin."

The Gospel preached to the perishing heathen.

I bless God that He has conferred on one so worthless, the distinguished privilege and honour of being the first messenger of mercy that ever trode these regions; especially as this was the first occasion on which I had ventured to address extemporaneously, a number of Bechuanas in their own tongue. I felt more freedom than I had anticipated. But I have an immense amount of labour still before me, ere I can call myself a master of Sichuana. This journey discloses to me, that when I have acquired the Batlapi, there is another and perhaps more arduous task to be accomplished in the other dialects; but, by the divine assistance, I hope I shall be enabled to conquer. When I left the Bakaa, the Chief sent his son, with a number of his people, to see me safe part of the way to the Makalaka. I shall not, however, say anything more respecting the former until I get better acquainted with their actual condition.

WEST INDIES.

PROGRESS OF THE GOSPEL IN DEMERARA.

(From Rev. James Scott, Ebenezer Chapel, West Coast, Jan. 13, 1843.)

THE attendance on the means of grace, at this station, both on week and Sabbath-days, has been most encouraging in the past year: the present place of worship has generally been incapable of affording comfortable accommodation to all who attend it. I can record no remarkable awakening among the people; yet the truth has often been heard with deep and fixed attention, and not unfrequently with intense feeling, by a large and crowded auditory, while we have the best ground for believing that it has been silently, imperceptibly, yet really and powerfully, working its way, under the influences of the Eternal Spirit, to the hearts and consciences of many.

With the great facilities I possess for becoming acquainted with a people who lately groaned under the yoke of an oppressive and degrading bondage; who were sunk in all the grossness of ignorance, superstition, and vice; who were treated as brutes, and to a great extent imbruted, it cannot but be supposed that we see much to blame and much to excite our pity. Such is the fact. No other people, perhaps, so strongly need pastoral superintendence; yet perhaps among no other people is it so highly esteemed and thankfully acknowledged, or productive of so many happy results. Though I am not, I trust, blind to the serious deficiencies too frequently found among negro Christians, yet I can

honestly say of the people of my own charge, that, taking them all in all, I regard them as being equal in their Christianity, to the best churches I have ever known in my native land.

Our Sabbath-school is beginning to exhibit, in the most delightful manner, the happy results of past labours. Many of the former scholars have come forward and offered themselves as teachers. The organization and the efficiency of the school is already materially improved and is rapidly improving.

The erection of a new chapel has been commenced, and considerable progress made. The foundation was laid in August last, and the workmen are now covering the roof. It is large, and will seat eleven hundred hearers; the plan is beautiful, and is generally admired. The poor people look forward with great delight to the day when it will be their privilege to worship in a large, airy, elegant edifice, instead of the long, low, uncomfortable, dilapidated building in which they now meet. The income at the station has during the past year exceeded very considerably that of any preceding year, amounting to between 900*l.* and 1000*l.*, notwithstanding the very serious interruption to industry occasioned by the introduction, on the part of the planters, of regulations offensive to the labourers. The increase of our funds has arisen in a

great measure from the desire of the people to obtain a new and comfortable place of worship.

During the past year, ten of our number have been removed by death—rather more than twice the number that died during the two preceding years. With one exception, however, all these were people advanced in life: seventy years old and upwards. These

aged disciples have died in the faith of Jesus, and the hope of glory. In several instances, their simple, scriptural hope, expressed with all the artless simplicity of genuine feeling, and *that* too matured and purified by the near prospect of death and judgment, have proved peculiarly delightful and edifying to all who have witnessed it.

ENCOURAGING INSTANCE OF CONVERSION IN JAMAICA.

(From Rev. George Wilkinson, Kingston, Nov. 15, 1842.)

ARDUOUS as is the work in which we are engaged, and numerous as are the obstacles which oppose our progress, I trust we are not labouring in vain. Several instances of usefulness have recently been brought under our notice, by which we have been greatly cheered. I think I may say, that I am acquainted with six cases in which the Gospel, as the Lord has enabled me to preach it, has proved "the power of God unto salvation;" and the delightful change, manifest in the lives of those who profess to have been savingly impressed under my ministry, calls for devout gratitude to Him whose grace has been so strikingly displayed through an instrument so unworthy. I will give a short account of one person, concerning whom I think I may safely say, that if ever the Lord has made me the instrument of saving a soul from death, it has been in this instance: never have I witnessed a case in which the evidences of conversion were more decisive and pleasing.

The person to whom I refer is a poor young woman, whose father is a Jew.* For some time past, she has attended our place of worship; and, at the beginning of the present year, she heard a sermon, addressed by me to young people, from this text, "My son, give me thine heart," which produced a deep impression on her mind. Shortly afterwards, she was taken alarmingly ill with scarlet fever, then prevailing to a fearful extent, and by which multitudes were carried to their graves. At this period she expressed a wish to see me, and accordingly I visited her frequently, and found her in a deeply interesting state of mind. Her feelings and fears seemed evidently those of a truly awakened sinner; and she expressed herself very desirous of yielding her heart entirely to Christ.

Nor did her impressions of the importance and value of a personal interest in the Saviour wear away when she was restored to health. As soon as she was able, she

began regularly to attend our religious services; she was observed to listen with marked attention to the word, and she immediately commenced learning to read: she also joined Mrs. W.'s class of female inquirers, among whom she has always been one of the most hopeful characters. From the time of her recovery,—her earnestness in seeking salvation, her desire for religious instruction, the spirit of determination she has manifested in not following the sinful example of other members of her family, and her whole experience and deportment, have confirmed us in the opinion that she is "a new creature in Christ Jesus."

A few days ago she came, of her own accord, to converse with me, as she said, "about her soul." She then described the Lord's gracious dealings in bringing her to a delightful state of peace and joy, such as she had never before experienced: she expressed herself overwhelmed with a sense of the divine mercy in plucking her as a brand from the burning; her affection toward the Saviour seemed to glow with all the ardour of a "first love," and she was "filled with comfort." At the same time she appeared very humble, expressed very lowly views of herself, and seemed deeply conscious of her continual need of the grace of Christ to keep her from falling. Such was the effect of the interview on my own mind that I could not help feeling at the time, that, if I know anything of the Bible and anything of christian experience, this young woman is a child of God.

I am sure the friends of missions will glorify God on her behalf, and unite with us in the prayer, that instances of usefulness, like that I have mentioned, may be multiplied a hundred-fold; that the word of the Lord may "run and be glorified" among us; and that soon "the little one may become a thousand, and the small one a strong nation."

* "The descendants of Abraham are very numerous in this city, amounting to some thousands."

APPLICATION FOR SCHOOL MATERIALS, &c., FROM TAHITI.

THE Directors strongly commend the following appeal, from Mr. Buchanan, of the Tahitian Mission, to the generous consideration of those friends who may have it in their power to assist, by the means suggested, the important objects which it brings under notice.

As a considerable portion of my time is to be devoted to the training of native teachers, I would suggest, that the friends of education in England be solicited to contribute to the means of enabling me to accomplish this object. This they cannot do unless our wants are made known to them. I would, therefore, feel obliged on behalf of my pupils, if information could be conveyed to them of the names of the articles which would be most serviceable for the purpose contemplated.

I may first mention, that the natives, being ignorant of the advantages to be derived from education, are unwilling to build school rooms without remuneration: besides, there are many articles necessary for building which they do not possess; especially strong nails, hammers, axes, adzes, socket chisels, and carpenters' tools generally; trowels, paints, paint-oil and brushes, hinges, screws, &c. For the interior, we require infant-school prints, slates and pencils, writing books, quills, leadpencils, ink, &c.

We have next the more important persons to provide for; namely, those who are to become teachers in these schools. In many libraries, nurseries, and lumber-rooms in England, numerous articles could probably be found, that have been thrown aside as useless; but such things would be invaluable to me for this class of pupils;—such as maps, charts, globes, large botanical, surgical, anatomical, astronomical, and other plates. Philosophical instruments; as the air-pump, electrifying machine, microscope, telescope, kaleidoscope, camera obscura, working solar system, compass, quadrant, barometer, thermometer, mathematical instruments, chemical apparatus, working and other toys, to illustrate the mechanical powers, or any of the arts or sciences, or exhibiting the forms of animals, &c.; models, magic lanterns, magnetic apparatus, and the like.

A few articles would be acceptable, also, for the use of the girls; as needles, sewing and marking cottons, canvas for marking, remnants of prints and tapes.

The Directors would be happy to take charge of any articles on behalf of Mr. Buchanan, which may be sent, in answer to his appeal, to the care of the Rev. John Arundel, Home Secretary, Mission-house, Blomfield-street, Finsbury, whence they would forward them by the earliest suitable conveyance to Tahiti.

JUVENILE MISSIONARY MEETINGS.

THE Directors have great pleasure in stating, that they have been enabled to make arrangements for the following simultaneous meetings of Sabbath-schools and Juvenile Associations, connected with the London Missionary Society, to be held on Tuesday, the 18th of April; at each of which two addresses will be delivered by the Ministers named below:—

Central District, Finsbury Chapel..	{ Rev. Dr. MORISON. Rev. JOHN CURWEN.
Northern District, Spafields Chapel	{ Rev. A. FLETCHER. Rev. Dr. CAMPBELL.
Southern District, Surrey Chapel..	{ Rev. THOMAS ARCHER. Rev. SAMUEL MARTIN.
Eastern District, Sion Chapel	{ Rev. Dr. CAMPBELL. Rev. H. S. SEABORN.
Western District, Craven Chapel ..	{ Rev. WILLIAM BUYERS. Rev. A. FLETCHER.

It is proposed that each meeting commence at eleven o'clock precisely, and close at one.

ARRIVAL OF MR. GORDON AT MADRAS.

ON Wednesday, December 28, the Rev. J. W. Gordon, arrived in safety at Madras, by the ship *John Line*, Capt. Brodie, on his way to Vizagapatam, the station at which he formerly laboured.

ARRIVAL OF MR. BARRETT AT JAMAICA.

ON Saturday, January 21, the Rev. W. G. Barrett, with Mrs. Barrett and child, and Miss Meads, arrived safely in the ship *Amity Hall*, Capt. Ford, at Kingston, Jamaica, and proceeded thence on the following Monday to the station at Four Paths.

Miss Meads was subsequently united in marriage by the Rev. J. J. Freeman, (then in Jamaica, as a Deputation from the Society,) to Rev. F. W. Wheeler, to whom she was engaged before Mr. W. left England.

ARRIVAL OF MR. R. McKELLAR IN BERBICE.

ON Saturday, Jan. 21, the Rev. Alexander McKellar arrived in safety, by the ship *Georgiana*, Capt. Hunter, at New Amster-

dam, and proceeded thence to Brunswick Chapel, the station to which he has been appointed.

ARRIVAL OF MR. HAY FROM INDIA.

ON Saturday, March 19, the Rev. John Hay, of Vizagapatam, arrived on a visit to his native country, by the overland route,

at Southampton, and reached London on the following Monday.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

For Rev. R. Moffat.—To the Maberly Sabbath-school Teachers, for a parcel of dresses; to Miss Hilditch, Wrexham, for a valuable box of books; to the Juvenile Missionary Society, in Rev. S. S. England's congregation, Royston, for a box of useful articles; to Mrs. R. H. Taylor and friends, Edgbaston, for a large parcel of useful articles; to the United Missionary Working Society connected with Norley-street, and Batter-street Chapels, Plymouth, for a box of clothing; to Mrs. Pritchard, Deal, for a parcel of pincushions; to friends at Henley-on-Thames, per Rev. J. Rowland, for a box of useful articles; to the young Ladies of Mount-street Chapel, Devonport, per Rev. J. Pyer, for a box of clothing, and other useful articles; to Mrs. Webster, Braughing, for a parcel of useful articles; to Mr. Wells, Grangemouth, for a box of sundries; to Mr. Toomer, Newbury, for a parcel of cutlery; to A. G. Z, for a parcel of useful articles.

For Rev. W. Inglis—To a few friends at Galawater, Edinburghshire, for a box of clothing; to the Misses Duncan and Mrs. A. Thompson, Edinburgh, for a box of clothes; to Ladies connected with Dr. Ripper's church, Potterrow, Edinburgh, for a parcel of clothes.

For Rev. W. Ashton.—To Mrs. Glendenning, Huddersfield, for a parcel of useful articles, the produce of a working society of children.

For Rev. W. Ross.—To Mrs. Corbishley, Macclesfield, for a box of clothing, &c.

For Rev. J. Read—To Mr. Toomer, Newbury, for a box of cutlery, &c.; to J. S. Bristol, for a box of clothing, &c.

For Rev. D. Livingston.—To friends in Hamilton

and Cambusland, per Mr. N. Livingston, for a box of clothing, &c.

For Rev. R. B. Taylor.—To Frederick Smith, Esq., and family, for a box of working materials; to Ladies at Marlborough Chapel, per Mrs. Matthews, for a box of clothing.

For Rev. G. Pritchard.—To a friend to Missions, for a parcel of books; to a few females at New-castle-under-Line, for a box of wearing apparel.

For the South Seas.—To Mrs. J. Wilson, Nottingham, for a box of dresses, books, &c.

For Mrs. Porter's Orphan School, Vizagapatam.—To the Ladies of the Rev. J. Fletcher's congregation, Hanley, for a box of useful articles.

For Mrs. Maull.—To Mr. Saddington, for a box of lace thread.

For Mrs. Cox's Schools, Trevandrum.—To the young Ladies belonging to the Rev. J. Hyatt's congregation, Gloucester, for a box of clothing.

For Rev. B. Rice.—To the young Ladies of Holywell Mount Chapel, for a parcel of fancy articles.

For the Calcutta Library.—To Mrs. Ellis and friends, connected with King-street Chapel, Portsea, for a parcel of books.

For Rev. J. Abbs.—To Rev. J. Dryden and friends, Norwich, for a box of clothing, books, &c.

For Rev. J. Vine.—To the Sunday-school children at Faversham, per Rev. H. J. Rook, for a box of clothing, &c.

To Mr. W. T. Flanders, for a parcel of books; to Miss Lane, for a parcel of frocks and books; to Mr. J. S. Ansen, for 30 vols. of Evangelical Magazine; to a friend to virtue and religion; to Mrs. Parris, Shipborne; to Mr. Spuddon; to Messrs. M. and S. Metcalfe; and to H. Rutt, Esq., for numbers of the Evangelical, Congregational, and other Magazines.

MISSIONARY CONTRIBUTIONS,

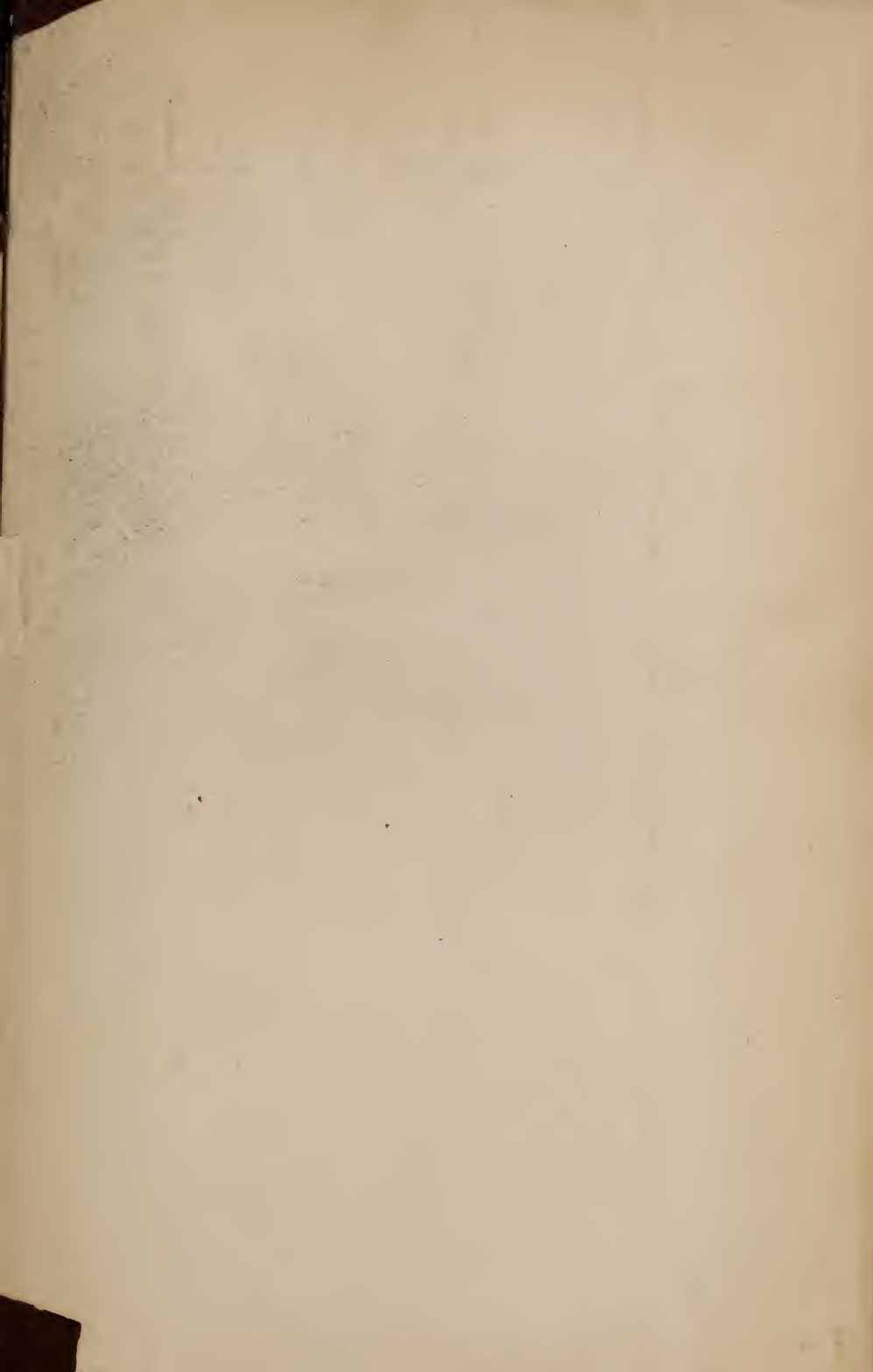
From the 1st to the 28th of February, 1843, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Rev. Robert Gale	100	0	0	Miss Lane	0	10	0	Samuel Mills, Esq.	25	0	0
Produce of a carriage sold,				W. A. Seal, Esq.	5	0	0	Mr. G. Bowers	2	2	0
the gift of a Lady	15	0	0	X. Y. Z.	1	19	10	Sir J. Pirie, Bart. Ald.	20	0	0
D.	30	0	0					George Downing, Esq.	25	0	0
K. S.	5	0	0	<i>For the Chinese Mission.</i>				M. M.	10	0	0
The late Mr. and Mrs. W.				M. M. C.	10	0	0	S. C.	3	0	0
Horncastle, per Mr. J.				Mrs. Yellowley	5	0	0	W. Carling, Esq.	10	0	0
Richards	18	6	8	A Preacher of the Gospel	2	0	0	H. A. J.	100	0	0

£ s. d.	£ s. d.	£ s. d.
F. J. W. 1 0 0	Walthamstow, Mrs. True-	Swanage 5 19 6
"For the Saviour's sake" 20 0 0	man, (dec.) for the Chi-	Corfe Castle..... 3 0 0
S. C. 20 0 0	nese Mission 50 0 0	<i>Durham.</i>
T. S. Cabell, Esq. 5 0 0	Westminster Juv. Asso-	Sunderland, Smyrna Chap-
R. Barclay, Esq. 10 0 0	ciation, by Miss Holmes 1 16 6	el Sunday-sch. for the
W. A. Hankey, Esq. 100 0 0	<i>Berkshire.</i>	Chinese Mission 5 5 0
Mrs. and the Misses Han-	Farrington 29 1 5	<i>Essex.</i>
key 50 0 0	For the Chinese Mission—	Chelmsford, J. Copland,
Mrs. Rippon 10 0 0	Mr. Fidel 2 0 0	Jun. Esq. for the Chi-
Naomi, a Wesleyan 100 0 0	Mr. Peale 5 0 0	nese Mission 20 0 0
H. T. Petville, Esq. per	Miss Wells 1 0 0	Brentwood Sunday-sch... 0 10 6
the Record 5 0 0	371. 1s. 5d.	<i>Gloucestershire.</i>
Rev. G. Collison 10 0 0	Binfield, R. Lowndes,	Wootton-under-Edge, for
Rt. Hon. Lord Bexley ... 25 0 0	Esq. for the South Sea	the Chinese Mission ... 35 10 0
Martin Ware, Esq. 10 0 0	Mission 20 0 0	Cheltenham, T. Jacobm,
Mr. G. Harriss 5 0 0	<i>Buckinghamshire.</i>	Esq. for the Chinese
Mr. J. Brogden, Jun. 1 0 0	Wingrave and Aston Ab-	Mission 100 0 0
Mr. Kendall, for a girl in	botts 5 10 0	<i>Hampshire.</i>
Mrs. Porter's School,	<i>Cambridgeshire.</i>	Titchfield, Miss Farmer,
Madras, called Sarah	Basingbourn 24 7 9	per Rev. T. Mortimer
Kendall 3 3 0	Eversden 5 0 0	Portsmouth, Pembroke-
Albany Chapel, Camber-	Therfield 14 15 2	street Sunday-school... 0 14 0
well Aux. Soc. 21 13 0	Less exps. 9s. 10d.... 43 13 1	<i>Hertfordshire.</i>
Craven Chapel, for China—	<i>Cumberland.</i>	Bushey 19 6 8
Anonymous 10 0 0	Workington 5 0 0	For the Chinese Mis-
Mr. H. Clarke 3 3 0	<i>Derbyshire.</i>	sion 0 10 0
Two Persons 2 0 0	Aux. Soc. per Mr. J. Har-	For Wid and Or. Fund
151. 3s.	rison—	211. 16s. 2d.
Hackney, per Rev. Dr.	Melbourn 11 10 0	Cheshunt, Rev. M. M.
Burder, for the Chinese	Barrow and Repton ... 22 9 9	Preston, for the Chinese
Mission—	Middleton 6 17 1	Mission 5 0 0
Rev. Dr. Burder 20 0 0	411. 16s. 10d.	Watton, Rev. E. Bicker-
Mrs. Walley 20 0 0	<i>Devonshire.</i>	steth, for ditto 1 1 0
Mr. Morley 20 0 0	Plymouth, Devonport, &c.	<i>Huntingdonshire.</i>
Mr. J. Morley, Jun. ... 10 0 0	Aux. Society—	Aux. Society, per Mr. T. D.
Messrs. Truman, Han-	Plymouth, Norley Chapel, 107 9 3	Paul 59 17 0
bury and Co. 52 10 0	For Wid. & Or. Fund 6 0 0	<i>Isle of Man.</i>
Mr. Ballance 50 0 0	Batter-street Chapel 22 18 1	Miss Ayrton, for the Chi-
Mr. Smart 10 10 0	Rehoboth Chapel ... 12 16 11	nese Mission 2 0 0
Mr. Ohrlly 10 10 0	Devonport, Princes-st.	<i>Kent.</i>
Mr. Bradshaw 10 0 0	Chapel 65 15 10	For the Chinese Mission—
Mr. B. Davies 10 0 0	Mount-street Chapel 31 7 2	Chatham, E. Brock, Esq. 5 0 0
Mr. B. Smith 10 0 0	Salem Chapel 3 10 0	Canterbury, Mr. H.
Mr. Dennis 5 0 0	Torpoint Chapel 8 2 1	Christian 5 0 0
Mr. Ebbs 5 0 0	Stonehouse, Emma-pl. 5 15 6	Woolwich, Col. W. Jones,
Mr. Loddiges 5 0 0	Cawsand 6 4 0	R.A. 2 0 0
Sums under 51. 14 4 0	Less exps. 71. 7s. 10d.* 262 11 0	<i>Lancashire.</i>
2521. 14s.	* Including 1461. acknow-	Ulverstone, per I. Wilson,
Holywell Mount Juv. Soc.	ledged in Dec. 1842.	Esq. Kendal 13 0 8
on account 4 12 0	Plymouth, for the Chinese	Preston Aux. Society ... 61 0 0
Kingsland, for the Chinese	Mission—	For a Girl in Mrs. Dyer's
Mission—	Richard Derry, Esq. ... 20 0 0	Chinese School 5 0 0
Mr. Dudley 10 0 0	David Derry, Esq. 20 0 0	For a Nat. Girl at Surat
Mr. and Mrs. H. Nash ... 5 0 0	William Stuart, Esq. ... 10 0 0	681. 10s.
Sums under 51. 2 10 0	501.	<i>Lincolnshire.</i>
171. 10s.	Totnes, for the Chinese-	Pinchbeck 18 0 0
New Court, Mr. J. Yock-	Mission—	Louth, a donation received
ney, for the Chinese	Mr. J. Windeatt 1 0 0	since the meeting 5 0 0
Mission 0 10 0	Miss I. Windeatt 1 0 0	Kirton 19 13 10
Islington:—	21.	Boston, on account 20 0 0
Union Chapel, on acco. 45 8 4	Tavistock, Mr. T. Win-	Barton Sunday-school,
Lower-street, for the Chi-	deatt, for the Chinese	for the Chinese Mission 1 5 0
nese Mission—	Mission 10 0 0	Caistor 2 1 9
Messrs. Holborn and	Point-in-View, Exmouth,	<i>Middlesex.</i>
Dence, a thank-offering 11 3 6	Miss Parminter, per	Uxbridge, a Friend, by
John Cheap, Esq. 10 0 0	Rev. J. Mercer, for do. 20 0 0	Rev. T. G. Stamper, for
211. 3s. 6d.	Oakhampton, Col. by Rev.	the Chinese Mission ... 20 0 0
Oxendon-street, Rev. T.	W. Burd for do. 5 6 0	<i>Monmouthshire.</i>
Archer, for the Chinese	South Molton 20 5 0	Per Rev. H. Jones—
Mission 5 0 0	Ilfracomb 31 0 3	Hanover 7 0 0
Paddington Chapel, Col-	Uffculm 18 0 0	Penywan 6 0 0
lection for the Chinese	<i>Dorsetshire.</i>	Tredegar Sunday-school 4 7 8
Mission 101 17 1	Weymouth, Capt. Ferris,	Carmel Kendle Sunday-
Stockwell, for the Chinese	R.N. for the Chinese	school 16 10 6
Mission—	Mission 1 0 0	Collections 1 3 0
James Lyon, Esq. 10 0 0	Witchampton, Rev. C. J.	Less exps. 7s. 8d. 34 13 6
Mrs. Lyon 5 0 0	Glyn, for do 2 0 0	<i>Norfolk.</i>
Miss George 5 0 0	Charmouth, Mrs. Robert	Great Yarmouth Indpt.
Miss M. George 5 0 0	Kennaway, for o. 5 0 0	Sunday-school, for the
Miss Barker 0 10 0		Chinese Mission 1 10 0
251. 10s.		

	£	s.	d.		£	s.	d.		£	s.	d.
<i>Northamptonshire.</i>				Gill, R. Parker, and				Gower, Lady Barham's			
Per Rev. B. Hobson—				R. W. Ramsay	30	0	0	Chapel, per Rev. W.			
Brigstock	4	4	6	For Wid. and Or. Fund	9	9	3	Griffiths	8	17	3
Daventry	17	3	0	Mr. J. B. Lillington, for				<i>SCOTLAND.</i>			
<i>Shropshire.</i>				China.....	5	5	0	Fraserburgh, for N. Tea.			
For the Chinese Mission—				72 <i>l.</i> 18 <i>s.</i> 4 <i>d.</i>				John Fraserburgh	10	0	0
Shrewsbury, Rev. T.				Handsworth, the family				Per Mr. G. King, Aber-			
Weaver	5	0	0	for the late Mr. Boyle,				deen—			
Wem, Sir J. B. Williams,				for orphans at Bellary	10	0	0	Mr. G. Scott, Cabrach	2	5	0
L.L.D.	5	0	0	Stratford-on-Avon, the				Insch Juv. Society.....	3	0	0
<i>Somersetshire.</i>				late Mr. R. Fisher's				A New Deer Rechabite,			
Bath Aux. Soc. on acco.	100	0	0	Annuity, 2 years	24	12	8	for the So. Sea Mission	1	0	0
South Petherton.....	17	19	6	Coventry Branch, on ac-				Friends at Prayer Meet-			
Yeovil	31	13	5	count.....	50	0	0	ing, Kemnay	1	0	0
Wellington	31	9	6	Birmingham, W. Beau-				Misses Allardyce, Aber-			
Mrs. Parminster, for				mont, Esq. for the				deen	0	10	0
China.....	5	0	0	Chinese Mission.....	5	0	0	71 <i>l.</i> 15 <i>s.</i>			
Do. for Wid. Fund.....	1	0	0	A Friend at Carr's-lane,				Stuartfield, Youth's Soc.			
37 <i>l.</i> 9 <i>s.</i> 6 <i>d.</i>				for ditto	5	0	0	for religious purposes...	1	10	0
Rev. W. Hyde, late of				10 <i>l.</i>				Dunfermline, for the Nat.			
Martock, and three				<i>Westmoreland.</i>				Tea. Dunfermline	10	10	0
friends, a thank-offering				Per Isaac Wilson, Esq.—				Dunkeld Missionary So-			
to God, for his goodness				Kendal	123	4	5	cietiy	5	0	0
in the way of his				For Kent-terrace Sch.				For the Chinese Mission	5	0	0
Providence	6	0	0	Travancore	10	0	0	10 <i>l.</i>			
<i>Staffordshire.</i>				For Mrs. Maul's School	4	0	0	Dundee, for the Chinese			
Leek	37	3	4	For Narive Schools.....	1	15	0	Mission—			
For Chinese Mission...	10	13	6	Ravenstonedale	9	12	8	W. Baxter, Esq.....	20	0	0
For Nat. Tea. J. Ashton	10	0	0	Less exps. 1 <i>l.</i> 13 <i>s.</i> 10 <i>d.</i> *	146	13	3	J. G. Baxter, Esq.	5	0	0
For N. Girl, Ann Ashton	3	0	0					W. G. Baxter, Esq.	5	0	0
For Wid. and Or. Fund	0	10	0					30 <i>l.</i>			
Including 20 <i>l.</i> acknowledged in November.	61	6	10	* Including 77 <i>l.</i> 18 <i>s.</i> acknowledged in Oct. 1842.				Princes-street Sabbath-			
<i>Suffolk.</i>				<i>Wiltshire.</i>				Sch. for Nat. Schools			
Bury St. Edmunds Sunday-schools, for China—				Salisbury, Rev. S. Sleigh,				at the Kuruman, Nager-			
Whiting-street	1	4	6	in addition to 13 <i>l.</i> acknowledged in Nov.				gercoil, and Mangia	3	0	0
Northgate-street.....	2	17	3	1842	10	15	6	Stonehaven United			
4 <i>l.</i> 1 <i>s.</i> 9 <i>d.</i>				Wilton, per Rev. J. E.				Seccession Church	2	0	0
<i>Surrey.</i>				Trevor, for the Chinese				Edinburgh Aux. Soc. per			
Brixton-hill, Legacy of				Mission, the entire proceeds	10	0	0	G. Yule, Esq.—			
of the late Mr. A. Allison	19	19	0	of a Tea Meeting				Miss Gibson.....	0	5	0
Walton-on-Thames, Home				<i>Worcestershire.</i>				Miss Briggs	0	5	0
Missionary Station, for				Dudley, J. Whitehouse,				Mrs. Bruce	1	0	0
China	1	10	0	Esq. for the Chinese				Miss Murray	0	10	0
Putney, T. Kingsbury,				Mission.....	10	0	0	Executors of the late			
Esq. for the Chinese				<i>Yorkshire.</i>				Mrs. Bennet, Jed-			
Mission.....	10	10	0	Sheffield, Mrs. Parker ...	10	0	0	burgh, per Rev. W.			
<i>Sussex.</i>				Hull, a female friend, by				Nicol	6	0	0
Aux. Soc. per Rev. J. N.				Rev. J. Sibree, for the				For the Chinese Mis-			
Goulty, on account.....	100	0	0	Chinese Mission.....	5	0	0	sion—			
East Grinstead—				West Riding Aux. per				Col. at Albany-street			
W. Pearlless, Esq.	5	0	0	W. Stancliffe, Esq.—				Chap. per Rev. H. Grey,			
Do. for China	2	0	0	Bradford, on account...	50	0	0	less exps. 3 <i>l.</i> 10 <i>s.</i> 1 <i>d.</i>	11	4	5
Mr. T. Pearlless, do. ...	0	10	0	Halifax, H. M.	1	0	0	Hon. Mrs. Mackenzie,			
71 <i>l.</i> 10 <i>s.</i>				Huddersfield, Highfield				per Rev. H. Grey ...	20	0	0
Chichester, Mrs. and Miss				Chapel, for Wid. and				Dr. A. Davidson.....	5	0	0
Riley, for Little Moses				Orphan's Fund	5	0	0	A Lady	1	0	0
at Berhampore	2	0	0	Ramsden-street	24	15	6	Mr. Randall, Elie	1	0	0
Worthing Sunday-school				For N. Tea. J. Eagle-				Mr. W. Paterson, Carn-			
children	1	1	0	ton	10	0	0	wath	2	0	0
<i>Warwickshire.</i>				90 <i>l.</i> 15 <i>s.</i> 6 <i>d.</i>				Produce of a pearl ring	0	3	0
Leamington.....	28	4	1	<i>WALES.</i>				48 <i>l.</i> 7 <i>s.</i> 5 <i>d.</i>			
For Nat. Teachers, J.				Bala, Merionethshire, Mr.				<i>IRELAND.</i>			
				R. Jones	2	0	0	Cork, George-street, for			
				Welchpool, per Mr. G.				the Chinese Mission ...	6	10	0
				Jones	20	11	2	<i>BRUSSELS.</i>			
								Church meeting in Rue			
								Ducale, No. 24, per			
								Rev. E. S. Panchaud... 2	13	0	0

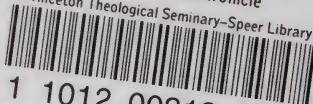
Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.



I-7 1842/1843

Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4691